DASHAVATAR – A Study of Translation from Point of View of Shri Pandurang Shashtri Athavale

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By

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DECLARATION

I, **Himeshkumar Dineshbhai Gadhavi**, Research scholar in the Department of English, School of Arts & Humanities, Dr. Subhash University, Junagadh declare that the work embodied in the Ph.D. thesis entitled, **"DASHAVATAR – A Study of Translation from Point of View of Shri Pandurang Shashtri Athavale"** is my original and bonafide work carried out by me under the supervision of **Dr. Sweta V. Gohel**, Associate Professor, School of Arts & Humanities, Dr. Subhash University, Junagadh for a period from *August 2022* to *March 2026* at Dr. Subhash University.

I further declare that the contents embodied in this thesis have not been submitted for the award of any degree, diploma, associateship, fellowship or other similar title to any other University or Institute.

I confirm that I have duly acknowledged and given credit to the work of other researchers wherever cited in the text, tables, figures and the body of the thesis. I also declare that I have not will fully copied or reproduced others' work, data, results, etc., as reported in journals, books, magazines, reports, dissertations, theses, or available on websites, and claimed it as my own.

I shall be solely responsible for the **originality of the entire content** and any **plagiarism** found in the thesis.

Place: Junagadh

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CERTIFICATE

This is to certify that the thesis entitled **"DASHAVATAR – A Study of Translation from Point of View of Shri Pandurang Shashtri Athavale"** is a bonafide record of research work carried out by **Himeshkumar Dineshbhai Gadhavi** (Enrol. No. **220870340001**), Research Scholar, Department of English, School of Arts & Humanities, Dr. Subhash University - Junagadh, under my/our supervision/guidance during the period *August 2022 – March 2026*. To the best of our knowledge: (I) the candidate has not submitted the same research work to any other University or Institute for any Degree, Diploma, Associateship, Fellowship or other similar titles (II) the thesis submitted is a record of original research work done by the Research scholar during the period of study under our supervision, and (III) the thesis represents independent research work on the part of the Research scholar.

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Index

Sr. no.	Title	Page no.
1.	**Declaration…… …**	i
2.	**Certificate……...**	ii
3.	**Index……...**	iii, iv
4.	**Abstract……...**	v
5.	**1.0 Introduction ……..**	1-8
	1.1 Brief Description on the State of the Art of the Research Topic	2-3
	1.2 Definition of the Problem	3-5
	1.2.1 Key Aspects of the Problem	4-5
	1.3 Objectives	5
	1.4 Scope of Work	5-7
	1.4.1 Future Scope	6-7
	1.5 Original contribution of the Thesis	7-8
6.	**2.0 Review of Related Literature ……**	9-13
	2.1 Brief summaries of some Ph.D. research studies relevant to the research work.	9
	2.2 Brief summaries of some research articles related to the subject.	10-12
	2.3 Brief summaries of some books that are relevant to the research work.	12-13
7.	**3.0 Translation ……...**	14

8.	**4.0 Research Methodology ……**	15-22
	4.1 Common questions from the mythological story of each incarnation of lord Vishnu	15-17
	4.2 Logical and philosophical answers of questions	17-20
9.	**5.0 Result and Analysis ……..**	23-26
	5.1 Profile of the Respondents	23
	5.2 Overall Response Pattern	23
	5.3 Acceptance of Logical Meaning of Avatars	24
	5.4 Age wise and District wise Results	24
	5.5 Results of the Descriptive Question	25
	5.6 Overall Result	25
	5.7 Table of Questionnaire Responses of Participants	26
10.	**6.0 Conclusion ……...**	27-29
	6.1 Summary of the Research Journey	27
	6.2 The Importance of the Translation Work	27
	6.3 Survey Findings and Reader Acceptance	28
	6.4 Final Impact	28-29
11.	**Bibliography ……..**	30-31
12.	**Copies of Published Research Papers ……..……**	32-41

Abstract

In the Indian culture we all have grown up listening to the stories of Dashavatar (ten incarnations of Lord Vishnu) from our grandparents or watching them on television. While these stories are very popular, the significance they hold is often displayed for the sake of entertainment and the deeper meaning goes unheard. In the days and times of modernity the younger generation gets influenced by science and they always have logical questions about these mythologies. For instance they may wonder how a fish (Matsya Avatar) or a boar (Varaha Avatar) can actually help human society. When we cannot offer them a proper logical answer, therefore, they might get the feeling that these are nothing but imaginary tales.

The general aim of this research work is to resolve this confusion by conducting a study on Dashavatar by the philosophical thoughts of the revered Pandurang Shastri Athavale. He has explained that these avatars are not just miracles, but they depict the stages of human development and the upliftment of the society. To make available these ideas to wider masses, the present researcher has taken to translate the originally delivered discourses in Gujarati of the book Dashavatar (published by Sat Vichar Darshan Trust) into English. This translation helps those people who do not know the Gujarati language to understand the logical meaning behind our ancient traditions.

For this study, the researcher also undertook a questionnaire based survey to check how common people accept these philosophy. A total of 200 respondents were selected from the districts of Junagadh and Porbandar of Gujarat. These were people who he book *Dashavatar* from the Sat Vichar Darshan Trust. The survey asked them if they agreed with the logical explanations of Pandurang Shastri Athavale. The result of the study shows that the majority of the readers totally agreed with his rational views. They thought that instead of blindly believing in the mythological stories, it is better to understand the Dashavatar as a guide for the moral and social life. This research proves that when ancient Indian wisdom is explained by applying logic it becomes very relevant and helpful for the present generation.

Chapter 1

1.0 Introduction

Many researchers have studied Indian philosophy and Lord Vishnu's ten avatars. However, this study looks at the Dashavatar through the ideas and philosophy of Pandurang Shastri Athavale. We all have heard and easily accepted the mythological stories about the ten avatars of Lord Vishnu from our parents and grandparents and on television since our childhood. Nowadays most people and children watch mythological stories shown on television. Very few people read the canonical literature about mythology. TV shows often present these religious stories just to entertain people. Nowadays, young people live in a world of science. Because of this, they will ask many practical questions about these mythological stories. Today, society is starting to ask for logical proof or reasons behind these mythological stories. We often feel confused about how to give logical answers to questions regarding our culture and mythological stories. How can we explain them properly? Can you explain? Did Lord Vishnu really take the first incarnation as a fish? And if that is true, how can a fish do good for society? To answer these kind of logical questions this research will helpful in some extent.

The Researcher has studied Book Dashavatar published by Sat Vichar Darshan Trust which contain Revered Pandurang Shastri Athwaleji's discourses on Dashavata. Researcher has tried to understand the philosophy of Pandurang shashtri athavale about the explanation of ten incarnations of Lord Vishnu.

Pandurang Shastri Athwaleji is an excellent philosopher who has analyzed various ancient Indian texts like the Vedas, Upanishads, Ramayana, Mahabharata, various Puranas, and so on. He also analyzed various civilizations. He read various canonical literatures of various nations. He analyzed the philosophies of various philosophers all over the world. Pandurang Shastri Athwale represented India in the Second World Conference of Religion and Philosophy in Shimizu City near Tokyo in Japan in the year 1954.

This study aims to offer reflective and philosophy-based answers to these queries. Through the conceptual framework of the Dashavatar from the perspective of Pandurang Shastri Athavale, it is intended to explore the hidden meanings associated with each avatar. This will show that the

avatars are about more than just religion. They also teach us about how life changes and how to act correctly in a way that is logical.

The researcher has also translated Gujarati understanding into English so many people can relate to the philosophy of Pandurang Shashtriji. The translation is based on the Gujarati book Dashavatara, published by Sat Vichar Darshan Trust and consisting of Pandurang Shashtriji's discourses on Dashavatara. The researcher has listed the usual questions people ask about the ten avatars of Lord Vishnu. These questions often come to mind after we hear stories from our elders or see them on TV.

After pointing out those common questions, Researcher has found out their logical and philosophical answers by studying Pandurang Shastri Athavale's philosophy on Dashavatara. Then the researcher created a set of questions to collect feedback from people who have already read about the Dashavatar, a book published by Sat Vichar Darshan Trust that comprises Revered Pandurang Shastri Athwaleji's discourses on Dashavatara. After getting the answers from the survey, the researcher studied them in different ways.

1.1 Brief Description on the State of the Art of the Research Topic

Indian philosophy has spoken about Lord Vishnu's ten incarnations, known as the Dashavatar, for a very long time. This research focuses on understanding these incarnations through the ideas and thinking of Pandurang Shastri Athavale. His way of explaining them connects faith, reason, and social values in a clear and meaningful way.From childhood, most of us have heard stories about the Dashavatar from our elders or seen them on television. We grew up accepting these stories as part of our culture. In the past, we did not ask many questions because these stories were a strong part of our tradition.

But today, the world is different. Science and logical thinking have become very important. As a result, the researcher notes that people do not believe things blindly anymore. Especially the young people today ask many questions about these old stories. They want to understand them in a logical way. Such as, people often ask whether Lord Vishnu really took the form of a fish in his first avatar. If that is true, they may wonder how a fish could help society. These questions are natural and meaningful.Such doubts become stronger because modern media often shows these

stories mainly for entertainment. The deeper meaning behind them is often ignored. This can lead to confusion and a weak understanding of their real value.

This research tries to answer these questions in a thoughtful and clear way. By looking at the Dashavatar through the ideas of Pandurang Shastri Athavale, this study explains the deeper meaning behind each incarnation. It shows how these avatars represent ideas about growth, right and wrong, and society. In this way, they remain important not only in a spiritual sense but also in today's thinking.

The main aim of this study is to give a logical and respectful understanding of the Dashavatar. It connects traditional belief with modern thinking and helps people see the lasting value of India's rich mythological tradition.

1.2 Definition of the Problem

Research Problem: DASHAVATAR – A Study of Translation from Point of view of Shri Pandurang Shashtri Athavale

The Dashavatara, which means the ten incarnations of Lord Vishnu, have always been highly significant in Indian mythology. A lot of research has been done on its history, culture, and religious importance. Most of these studies, however, mainly look at the stories and their traditional meanings. This research takes a different path. It studies the Dashavatara through the ideas of Pandurang Shastri Athavale, a well-known Indian thinker who gave a deeper and more thoughtful meaning to these incarnations.

Even though these stories are widely known, they are usually treated as just entertainment. Many people do not look for the deeper meaning behind these avatars. In our scientific age, this is a real issue. For instance, the researcher has found that people often ask if Vishnu really became a fish or how a creature like that could even help society. When there are no clear, logical answers, it becomes tough for the current generation to see any link between ancient beliefs and modern logic.

This research tries to deal with these doubts by studying the Dashavatara through the Philosophy of Pandurang Shastri Athavale. His way of explaining the ten incarnations goes beyond simple stories. He links them to ideas about human growth, right conduct, and the good of society. By

studying his views, this research aims to give clear and logical answers to the questions that people ask today.

For this purpose, the researcher has studied Athavale's book Dashavatara, published by Sat Vichar Darshan Trust. This book explains his thoughts on each of Vishnu's ten incarnations. The study looks at how these ideas give meaningful answers to modern doubts. To reach a wider audience, the translation of the original Gujarati text into English was completed by the researcher. This helps make the core ideas much easier for everyone to follow.

The researcher made sure to look at what readers thought about the text. By including these personal opinions, the study gives a better picture of how the ideas are understood in real life. Their responses are used to see how well Athavale's ideas connect with people and whether they help readers understand the deeper meaning of the Dashavatara in today's world.

1.2.1 Key Aspects of the Problem:

Traditional and philosophical understanding: Most of the available books and research writings explain the Dashavatara only through mythological stories. They mainly describe the events and characters, but they do not seriously discuss the deeper philosophical meaning behind these incarnations.

Logical questions in the present time: In today's society, people often raise logical doubts about mythological stories. Many people wonder if these stories are still helpful today and how they actually change the way we live together.

Philosophical base of the study: In order to answer these questions, the present research follows the philosophical ideas of Pandurang Shastri Athavale. His explanations help in understanding the Dashavatara not just as stories, but as meaningful ideas connected with human values and social thinking.

Translation for wider understanding: Pandurang Shastri Athavale's discourses were originally written in Gujarati. This research translates those teachings into English so that people beyond the Gujarati-speaking community can also understand and study his philosophy.

Understanding the effect on readers: The research also considers the responses and opinions of readers who have studied the book Dashavatara. These responses help in knowing whether Athavale's philosophical explanations are helpful in clearing modern doubts and questions.

1.3 Objectives

The present study aims to give a clear philosophical explanation of the Dashavatara, the ten incarnations of Lord Vishnu, by using the ideas of Pandurang Shastri Athavale. The study mainly tries to understand the meaning of these incarnations in relation to society, moral values, and spirituality. The main objectives of the research are given below.

- To explore the basic concepts of *Avatar* to find out its significance in upliftment of human society through the philosophy of Pandurang shashtri Athwale.
- To explore the importance of each and every *Avtar* of Lord Vishnu according to Pandhurang Shashtri Athvale.
- To translate the Gujarati explanation of Dashavatar into English so more people can review the ideology and philosophy of Pandurang Shashtri about Dashavatar.
- To analyse and find out the logical questions in context to mythological stories related to Dashavatar.
- To explore the common man's view who had read the Dashavatar book published by the Sat Vichar Darshan trust containing Pandurang Shashtri Athwale's discourses about Dashavatar.

1.4 Scope of Work

The present research work has specific boundaries to ensure the study is deep and accurate. The researcher has fixed the scope of the study in the following areas:

Limited to Specific Literature : The research is mainly focused on the book named *Dashavatar*. This book is published by the Sat Vichar Darshan Trust and contains the speeches (discourses)

given by Revered Pandurang Shastri Athavale. The researcher has not included all the mythological stories available in other Puranas or books. The main aim is only to study the philosophical meaning given by Pandurang Shastri Athavale.

Focus on Philosophical Interpretation : This study does not look at the Dashavatara as just religious stories or miracles. Instead, the scope is to find the logical and social meaning behind each avatar. The work tries to answer the practical questions that young people ask today, like how a fish (Matsya) or a boar (Varaha) can help human society . It covers the study of human values and social development through these avatars.

Translation Work : The original discourses given by Pandurang Shastri Athavale are in the Gujarati language. A big part of this work is to translate these ideas into English. This is done so that people who do not know Gujarati can also read and understand his thoughts. The scope is limited to translating the meaning accurately without changing the core message.

Geographical Limit :To know the effect of these ideas on common people, the researcher has done a survey. This survey work is limited only to the Gujarat state. In Gujarat, the researcher has selected only two districts: Junagadh and Porbandar. The study does not cover people living in other states or other districts of Gujarat.

Sample Size : For the data collection, the researcher has taken views from 200 people in total. This includes 100 respondents from Junagadh and 100 respondents from Porbandar. The scope is limited to those people who have already read the book *Dashavatar*.

1.4.1 Future Scope

Research is a continuous process, and no single study can cover everything. The present study was done within a limited time and area. Therefore, there are many opportunities for other researchers to work further on this topic.

Study in Other Languages : This research has translated the Gujarati text into English. In the future, other scholars can translate this work into different Indian languages like Hindi, Marathi, or Tamil. This will help to take the philosophy of Pandurang Shastri Athavale to more people across India.

Work on a Larger Area : The current work was limited only to Junagadh and Porbandar districts. Future researchers can increase the scope by collecting data from the whole of Gujarat or even other states where followers of these ideas live. A larger survey can give more broad results.

Comparative Study :This thesis focuses only on the views of Pandurang Shastri Athavale. In the future, a comparative study can be done. Researchers can compare his ideas with the thoughts of other great Indian philosophers like Swami Vivekananda or Sri Aurobindo to see the differences and similarities in their thinking about Dashavatar.

Study of Other Books : Pandurang Shastri Athavale has given discourses on many other scriptures like the Vedas, Upanishads, and Geeta. This research only studied the *Dashavatar* book. Future students can select other books by him and study them in the same way to bring out their logical meaning.

1.5 Original Contribution of the Thesis

The present thesis is an original contribution in the field of Indian philosophy, mainly pertaining to the Dashavatara, the ten incarnations of Lord Vishnu. This research studies the Dashavatara by using ideas of Pandurang Shastri Athavale. Instead of writing the Dashavatara in mythological stories, the study has explained them philosophically and logically. In this way, the avatars are understood in relation to human life, society and moral values that makes the subject meaningful even in the present time.

One of the important contributions of this thesis can be found in the philosophical explanation of the Dashavatara on the basis of Athavale thinking. Every incarnation is studied to know its deeper meaning. Through Athavale's thoughts, the avatars are perceived as symbols explaining the development of humanity, balance in society and our responsibility towards ethics. The study shows that the Dashavatara is not only related to religion, but also to the human behaviour and social order. This approach helps to bring depth and relevance to the understanding of the avatars, and ties them into present day agendas.

Another significant contribution of this research is the rendering of writings of Pandurang Shastri Athavale from Gujarati into English. Because many people cannot read or speak Gujarati, the researcher decided to translate the work. Athavale's thoughts were not readily accessible to them

in the past. By rendering his explanations in translation this research work makes his thoughts in philosophy accessible to a broader section of the readers both in India and outside the country. While translating, care has been taken to keep the original meaning and seriousness of his ideas but language is kept simple so that common readers also can understand it.

The thesis also provides a contribution by answering some of the logical questions posed against the Dashavatara during modern times. In today's world, there are many people who are under the influence of science and rational thinking, and have questioned scientific mythological stories. This study identifies such questions and attempts to answer them on the basis of Athavale's explanations of philosophy. In this way, the research helps in connecting the ancient stories to the present thinking and proves that these ideas are still useful for helping people live better lives today

Another unique part of this research is that it looks at what readers actually think about the text. The research seeks to gather response from the readers who have read Athavale's book Dashavatar. These responses are collected in the forms of questionnaires. By studying the readers responses, this research attempts to find out the connections between the common readers of Athavale's explanations and whether his ideas help them to understand the Dashavatara in a better way. This part of the study demonstrates how philosophy can impact real people and the way that they think.

The thesis also adds to the broader context of Indian philosophy and mythology. It offers a presentation of the Dashavatara which bridges between ancient wisdom and contemporary social and moral issues. By so doing, it can be seen from the research that this work proves that these old ideas are still helpful today for teaching good behavior and duty to society.

Overall, the originality of this Theses is due to the philosophical study of Dashavatara on the basis of the ideas of Pandurang Shastri Athavale, the translation of Gujarati text into English, and utilizing reader's response. The research shows the Dashavatara as a living philosophy which still means in modern life. It helps in understanding the ethical, social and intellectual value of the Avatars and provide way of reading of Ancient mythological ideas in the contemporary context.

Chapter 2

2.0 Review of Related Literature

After reviewing four PhD research studies, ten article papers and four books which are relevant to the research work, the researcher has made following observations:

2.1 Brief summaries of some Ph.D. research studies relevant to the research work.

Patel Moghajibhai Lakshamanbhai explors the study on Concept of dashavatar in Indian tradition. According to him Brahma Vishnu and Mahesh as well as Dashavatar or numerous avatars are ultimately different 'Leelas' of the same 'Parambrahm' and the main goal of these Avatars is to help good people and remove those who do bad things. The welfare of the earthlings has to be done in many ways.

Kale Gauri explors the study on Dasavatara in Indian culture its continuity in the dasavatara nataka of Maharashtra. Researcher concludes that The Daśāvatāra has a deep impact on Indian social life.Representation of Daśāvatāra could be studied under various aspects of social structure. The pattern of the presentation of this art form can be modified and strategically altered. These efforts can make it more vibrant to meet the recreational demand of the present generation and can elevate the status of the Daśāvatārī Nāṭaka to a classical theatre form of Maharashtra.

Dwivedi Manish Kumar explors study on Bhartiya sahitya evam kala mein dashavtar according to him the ten avatars of Lord Vishnu are famous not only in India but also in many other places. These include countries like Indonesia, Java, Bali, Thailand, and China, along with several other nations across the world. Lord Vishnu's Dashavatar is equal, great and superior to all.

Tripathi Amiyakant explors study on Prachin sanskrit sahitya mein avatar ki dharana vikas avam dashavtar eak adhyan. In this study, the researcher concludes that the Dashavatars are a very important part of Indian culture. All the features of Indian culture are found in the personalities of these avatars. Even today, the works and personalities of these great men are important.

2.2 Brief summaries of some research articles related to the subject

Dashavatara and Progressive Revelation A Comparative Study of Hinduism and the Bahá'í Faith in this paper Anupam Premanand conclude that According to Hindu and Bahá'í teachings, divine disclosures are stages of the Divine Plan that lead to human acknowledgment of God. As may be observed from Dashavatara's progressive nature, the message was heroic in the cases of Matsya and Kurma, Varaha and Narasimha. Then Rama and Krishna delivered the teachings of an exemplary style of living. Then it is Buddha who has brought the lessons of renunciation and alleviating pains, resulting in an enlightened unattached existence. And it is Kalki who will unite the planet's many peoples together, ushering in a significant stage in humanity's spiritualization.

Nilanjana Das says in article paper Environmental Interpretation of Dashavatar, Changing Use of Dashavatar Cards and its Impact on Society and Space that Dashavatar is a mythological idea. This concept was translated onto playing cards. Consequently, a cultural concept becomes a resource base. The British colonial system alters the cultural and social landscape. The introduction of new play cards featuring a king, queen, and servant has grown popular in India. As a result, we can deduce that Dashavatar play cards are based on a Hindu mythical theme. With shifting cultural and behavioral environments, it is no longer utilized as play cards, but instead existing in a distinct cultural setting to serve different people.

Lajja Bipin Bhatt concludes in the article paper named as Iconography of Vishnu (Ten incarnations): Evolution of Life that According to ancient reference texts, only certain forms of deities and incarnations were carved with precise measurements. Well-known texts played a significant role in iconographic portrayal. All texts followed the same role.

Miss Prajna Panda says that in article paper Various Incarnations of Lord Vishnu as depicted in Indian Tradition & Culture that Being the Absolute Reality of the Universe, Lord Vishnu's true form is actually a mystery to all of us general beings. An avatara, or incarnation, is not an ascent of man into God, but rather a descend of God into man. Although the researcher recognizes that there are many incarnations of Lord Shiva or Lord Vishnu, in actuality, both are thought of as one, and these incarnations are seen as the essence or a portion of one God or Absolute, who manifest in the universe for the well-being of creatures over time as well as to defend dharma.

In the Article paper Ethnobiological Analysis From Myth to Science : III. The Doctrine of Incarnation and Its Evolutionary Significance by K. K. Panigrahy and others says that it is difficult to conclude that the ancient people understood the facts of evolutionary succession and their significance. However, the chronological appearance of the avataaras suggests that the incarnations depict biological and anthropological evolution. Probably the goal of the fall idea is to support and elevate the ascension concept. From a religious standpoint, the implication of the word 'Dharma' is limited and may refer to superstitions. Dharma as a cosmic concept has broader ramifications for physical, biological, social, and cultural systems. In this perspective, Dharma's interpretation as an evolutionary principle has its own relevance.

In the article paper TRANSFORMATIVE PHASES OF SPIRITUAL PROGRESS IN ‘DASĀVATĀRA’ (TEN INCARNATIONS) by Y. V. Subba Rao says that Lord Vishnu's 'Dasāvatāra' (Ten Incarnations) depicts transforming stages of spiritual advancement, when a normal person follows a disciplined life to grow spiritually and reach a godly state or'moksha'. Many people believe that the ten avatars are similar to Darwin’s ideas on how life evolved in various aspects. Vishnu's first incarnation as a fish is similar to the evolution of fish during the Silurian Period. The Geological Time Scale's chronology matches to the Vedic timeframe of ten incarnations. Hinduism provided the earliest explanation of physical evolution, much before Charles Darwin.

In the article paper Vishnu Idols Discovered from the Region of Valmiki Nagar(West Champaran District, Bihar) by Manoj Kumar says that According to the statues of stationed Vishnu and independent avatars of Vishnu from the area under discussion, this demonstrates the religious tolerance of the Vaishnav Kings of the Valmiki Nagar area of the West Champaran district at the time. Making statues during this time helped to create a peaceful life in society, religion, and business. This is confirmed by the idols found here. Independent incarnations and Vishnu idols were continuously found from the later Gupta period until the middle Ages. It can be deduced from the preceding descriptions that Vishnu statues and his distinct incarnations were a common fad.

In the article paper NEW THEORY OF EVOLUTION FROM GENETIC OMPLEXITY OF DIVERSE PERSPECTIVES by Y. V. Subba Rao says that the results of multiple genetic complexity investigations points out that no human or any other living being, living or dead, evolved from pre-existing living stuff. Every species on Earth evolves on its own and multiplies until the entire world is filled, and life breeds life. Human birth is special in that it continues until

the soul is released from the never-ending cycle of death and rebirth by using his intellect to distinguish between good and bad, always having a kind and helpful attitude towards to all other species, and transcendental consciousness. Only through the evolution of their souls can lower species reincarnate as higher species.

In the article paper a study of Archavataras in the light of epics through the compositions of Muthuswami Dikshitar by Dr. B. Utpala Karanth conclude that because the lord looks to be ignorant and powerless and the protected one appears to be the one who is protected, Archavataras is beautiful and glorious despite his omnipotence and foresight. Despite his seeming inaccessibility, the Lord is also majestically present in every temple and house. The devotee with steadfast dedication and trust values the temple and the "Archa" more than paradise. Both a means and an end, the "Archa" has attributes that lead people to turn to the Lord for comfort. Temples bring India together by bringing together a large number of people who possess love and faith for the image sitting in a sanctum in the devotee's heart.

In the article paper Dharmic Ecology: Perspectives from the Swadhyaya Practitioners by Pankaj Jain conclude that The author's case studies of Swadhyayis make it evident that Marriott has suggested using dharma as an ethnosociological concept to examine and assess the Indic world, which frequently transgresses the boundaries of human social order, religion, and environmental ethics. Swadhyayis, like other Hindus, consider their religious rites and social responsibilities to be part of dharma. As a result, he suggests that the concept of dharma can act as a bridge connecting the ecological message about Earth to the ecological beliefs and environmental ethics of the Hindu communities around it. In order to establish a connection with the local Hindu populations, the term "dharma" can be effectively used to communicate ecological consciousness because of its associations with responsibilities, ecological order, subsistence, virtues, righteousness, and religion.

2.3 Brief summaries of some books that are relevant to the research work

The book "Seven Secrets of Vishnu" is written by Devdutt Pattanaik. The Vishnu stories, according to Devdutt Pattanaik, consist of the householder's outlook. The book is known to have imprinted in it the "ancient wisdom that has been passed down through the ages and is as valid

today as it was when it was first created." The different myths and rituals connected to Vishnu and his avatars are also referenced in this book. "Vishnu is that god who exhorts man to have dealings with the world and to discover his humanity," as stated in Hinduism.

In the book Dashavatar Stories of Lord Vishnu by Piyusha Vir The author of this book stated that every Vishnu avatar came with an individual purpose. Vishnu has taken on various forms in order to carry out his responsibilities as the world's "protector." The Author talks about, what specific consequences did these avatars have on society? How do they relate to Charles Darwin's evolutionary theory? While each avatar has a unique set of attributes and acts that are revered, the mythology surrounding them are both intriguing and educative. These narratives of Vishnu's ten incarnations try to bring mythology closer to reality and more relevant to our modern world by presenting it from a modern and objective standpoint.

In the book Dashavatara Pandurang Shashtri Athwale explains what is an avatar? What should be the context for that, and when and why does divine power manifest? How essential Dashavatar is in the advancement of human civilization in relation to human culture's traditions. This logical and philosophical knowledge of Lord Vishnu's ten incarnates is provided in this book. Pandurang Shastri Athavale explains philosophically how each incarnation is necessary for the upliftment of humanity.

Kaya Bani Chandan book is written by Rajendra Kher. This book is biographical novel on the life of Revered Pandurang Shastri Athavale. This novel is fully based on his experiences, opinions, and efforts. Pandurang Shastri Athavale provides a universal way of life, devotion, and thought to gain spiritual understanding. Pandurang Shastri Athavale, commonly referred to as Dadaji, was an active philosopher who established the family (pariwar) of millions of Swadhayees over the word.

Chapter 3

3.0 Translation

Translation plays an important role in the transfer of knowledge, culture and philosophical thought across linguistic and cultural boundaries. Not simply the substitution of words from one language into another, but a careful, structured and systematic process based on linguistic structure, cultural setting and ideas. In the current research, translation is a central part of the study, and is directly related to the overall objectives of the study itself.

Over the last couple of decades, Translation Studies has evolved as an interdisciplinary field: it borrows from linguistics, literary theory, philosophy, anthropology, etc. The shift from the early equivalence-based theories to a functional and sociocultural marches have gained a deeper knowledge of translation as an academic discipline and as a practice This chapter briefly covers these theoretical perspectives as a basis for giving a clear background for the work in translation undertaken in this research.

A detailed translation is presented in Chapter 3 of the thesis, entitled "Translation." This chapter consists of English translation of the Dashavatara discourses of Pandurang Shastri Athavale. The translation is based on Gujarati book Dashavatar published by Sat Vichar Darshan Trust which contains the discourses of Pandurang Shastriji of the ten incarnations of Lord Vishnu. Explanation of each incarnation has been carefully translated; delicate attention has been paid to keeping the original meaning, tone and philosophy of the discourse.

By translating this text, the researcher accomplishes one of the main goals of the research. The reason behind this translation required to make the philosophy of Pandurang Shastriji available to a broader audience especially to non-Gujarati readers. It also provides the textual basis for further analysis and interpretation to be presented in subsequent chapters. In this way, the translation is not only a supportive element but an essential part of research itself.

Chapter 4

4.0 Research Methodology

The Researcher has studied Book Dashavatar published by Sat Vichar Darshan Trust which contain Revered Pandurang Shastri Athwaleji's discourses on Dashavatar. Researcher has tried to understand the philosophy of Pandurang shashtri athavale about the explanation of ten incarnations of Lord Vishnu.

What is an avatar? What is the background for this, and when and why does divine force manifest? How important Dashavatar is to the growth of human civilization in terms of human cultural traditions. Pandurang Shastri Athavale gave logical and philosophical understanding about Lord Vishnu's ten incarnates in his discourses, and the Sat Vichar Darshan trust has published a Gujarati book titled 'Dashavatar' that collects his discourses. Lord Vishnu's ten incarnations are Matsyavatar, Kurma Avatar, Varaha Avatar, Narisimha Avatar, Vaman Avatar, Parasurama Avatar, Shri Rama Avatar, Shri Krishna Avatar, Buddha Avatar, and Kalki Avatar. Pandurang Shastri Athavale describes the actual purpose of every being. Pandurang Shastri Athavale argues philosophically why each Avatar is required for the advancement of humanity.

Researcher has listed the common questions people usually have about the ten avatars. These are questions that come to mind after listening to stories from elders or watching them on TV.

4.1 Common questions from the mythological story of each incarnation of lord Vishnu :

Here are common logical questions that we have in our minds from the mythological story of each incarnation of Lord Vishnu. and here are their logical and philosophical answers according to Pandurang Shastri Athavale’s philosophy.

- Did Lord Vishnu really take the first incarnation as a fish? And if that is true, how can a fish do good for society?

- Did Lord Vishnu actually take the appearance of a tortoise in his second incarnation?

- Did Lord Vishnu take his third incarnation as a boar?. How can a boar contribute positively to society?

- According to the ancient story of Nrisimha Avatar, while Prahlad was persecuted, Lord Nrisimha appeared from a pillar as a half-lion, half-man. We've never seen a half-lion, half-man. Is it accurate as presented in television, or is there another theory about Narsimha avatara?

- According to Vaman Avatar mythology, Lord Vamana asks Baliraja for three steps of land, which Baliraja agrees to. In one step, Lord Vamana takes the entire earth, in the second step, he takes the entire universe, and in the third step, Lord Vamana asks where he can put his third step, to which Baliraja requests that he place it on his head. What is the secret behind it?

- The story of Parashurama says that he removed the Kshatriyas from the earth twenty-one times. Is it really possible for one person to kill all the Kshatriyas on earth so many times? or is there another meaning to the phrase Prithvi (the earth) Kshatriya Vihoni Kari?

- According to the Ramayana, Ahalya turned into a stone, and Lord Rama stepped on her to bring her back to life. Is it true, or is there another deep meaning? Can a great man like Rama touch Ahalya with his foot?

- When the occasion of Kansavadha comes in Sri Krishna avatar, a question arises: a boy should kill the king sitting on the throne, and not a single person did not speak against him, not even a single bodyguard came forward to save him.

- Gautama was prophesied to become either a great man or an ascetic, according to the mythic general story of the incarnation of the Buddha. But so that Gautama would not become a hermit, his father had already decided that he should not be shown any kind of event that would take his mind off the world. He was kept in complete happiness. But one day when the Buddha was going out, he saw an old man with a decrepit body and asked his charioteer who he was. The charioteer replied that he was a young man like you. A little further he sees a dead body and realizes that every human dies this way. Our mythological

belief is that Buddha got disgusted seeing this. Is this true? Is this the only reason Gautama became ascetic ?

- Lord Vishnu has taken nine avatars, and the tenth avatar of God will be named Kalki Avatar. Taking that avatar, God will make the society virtuous and divine; this is our mythic belief. Should we believe in this theory that God will take incarnation again? If yes, then for whom will he take incarnation, and when will he take incarnation?

4.2 Logical and philosophical answers of questions:

The following points help clear up the common questions about common logical questions that we have in our minds from the mythological story of each incarnation of Lord Vishnu, according to Pandurang Shastri Athavale's philosophy. These answers are brief. Pandurang Shastriji has explained each incarnation of Lord Vishnu in detail. Pandurang Shastriji has also explained what should be the background for that. When and why is divine power realized? How important is each avatar of Lord Vishnu in the upliftment of human culture in relation to the tradition of human culture? A detailed explanation of each incarnation, which is given by Pandurang Shastriji, is in the chapter 3 Translation in the thesis of study.

- Pandurang Shastriji has explained the story of Matsya Avatar from his perspective through his study and reading of the mythology of Matsya Avatar in the Dasavatar book. The Matsya caste lived along the coasts of southern India. God was born in the house of Dravideshwar and killed a materialistic named Shankhasur and made Satyavrata Dravidesvara the chief of Matsya. Lord was born in the Matsya clan so he was considered a Matsya avatar. He explained Vedic doctrines in simple language called Matsya Purana.

- Pandurang Shastriji explains the myth of Kurma Avatar from his perspective. Kurma Avatar means one who had all the qualities of a tortoise. Not just a tortoise, a great man with a calm intellect like a tortoise, a complete optimist, being able to understand the situation and knowing exactly what needs to be done.

- Pandurang Shastriji has explained the meaning of Varaha in the mythology of Varaha Avatar. वरान् आहन्ति इति वराह्। वरान् means Superior That is Varaha who kills the Superior. Hiranaksha was considered superior to the materialistic society of that time and was named

Varaha because he was superior and killed. He restored divine civilization. One must have a plant diet for eternal life. Land should be tilled for plant food. The creator of such a land is Varaha Avatar. Which was the main life work of the Varaha Avatar.

- According to the mythological story of Nrisimha Avatar, when Prahlad was persecuted, Lord Nrisimha appeared from a pillar. Revered Pandurang Shastriji narrates from his point of view that a man roaring like a lion with a roar like a lion from among the lifeless pillar-like people who saw the atrocities being committed on Prahlad stood up from the hall and angrily said "If you kick Prahlad, your neck will break, understand us." What is it?" From such a divine society arises this lion-like hero and his speech creates an uproar in the entire society. Hiranakshipu dies after combining both male and lion qualities.

- According to the mythology of Vaman Avatar, Lord Vamana asks Baliraja for three steps of land in which Revered Pandurang Shastriji explains the ironic meaning that Lord Vamana puts his three conditions to Baliraja. The first demand states that. Stop the present flawed education system. Stop the Brahmins who are engaged in sacrifices and rituals and give the education system to Brahmins. Another demand was that the Kshatriyas who ruled the state should be godly and not materialistic. The third requirement was that only individuals with a sattvic way of thinking should be involved in trade and commerce, so arrange that the Vaishya should also be theistic. Put such a condition. Thus the Chaturvarna system was created.

- According to the myth of Parashurama Avatar, Lord Parashurama has eradicated Kshatriyas from the earth twenty one times. The ironic meaning of which Revered Pandurang Shastriji explains that twenty-one times Prithvi Kshatriya Vihoni Kari means he killed twenty-one kings, the twenty-one kings who became materialistic at that time were killed by Parashuram, whose kingdom was neglecting the goddess culture and Indian culture, who stopped teaching the Vedas. Lord Parasurama killed twenty-one such exalted kings who had neglected the Vedic religion.

- In the Ramayana, there is a story about Ahalya, who was turned into a rock and remained in that lifeless state for a long time and Lord Rama stepped on her and came back to life. Revered Pandurang Shastriji explains through his study of Valmiki Ramayana that according to Valmiki Ramayana for Ahalya's behavior when Gautama Rishi suspected that her behavior was adulterous. At that time Gautama Rishi got irritated and said, "Go sit in

the corner, lie down like a stone, inhale air and sit quietly, no one will speak to you." So he is the neglected creature of the house and seems to have been put in a corner. Then when great men like Ram Lakshmana and Vishvamitra went there, Gautama Rishi regrets keeping a relationship with Ahalya for so many days and asks Ahalya to welcome the great men. Gautama Rishi seems to have allowed his wife Ahalya to welcome the great men due to their happiness at their arrival. A great man like Rama does not touch Ahalya. On the contrary, he saluted Ahalya and praised her for her penance.

- When the occasion of Kansavadha comes in Sri Krishna avatar, a question arises that a boy should kill the king sitting on the throne and not a single person did not speak against him, not even a single bodyguard come forward to save him. In this regard, Revered Pandurang Shastri explains through his study that even though Sri Krishna was invited to stay in the palace, he stayed in the village of Mathura. Meets the people of Mathura for three consecutive days. There were also big people of that time. He meets them and talks, understood their thoughts and asked what kind of culture do you like? Is it any kind of state? If you want to live in this state, why are you sitting so weak and emaciated? And wakes up the entire people of Mathura in three days. The whole people were distressed by Kansa's atrocities, that's why no one came forward to save him while killing him.

- Gautama was prophesied to become either a great man or an ascetic, according to the mythic general story of the incarnation of the Buddha. But so that Gautama would not become a hermit, his father had already decided that he should not be shown any kind of an event meant to distract him from his usual worries and the world around him. He was kept in complete happiness. But one day when the Buddha was going out, he saw an old man with a decrepit body and asked his charioteer who he was. The charioteer replied that he was a young man like you. A little further he sees a dead body and realizes that every human dies this way. Our mythological belief is that Buddha got disgusted seeing this. In this regard, Revered Pandurang Shastriji explains that Buddha was educated, intelligent. At the age of twenty-five or thirty, he had a boy, and till that age, what is old? What is death? He do not know that! This thing does not sit in the mind that the one charioteer teaches him. It is incomprehensible that one who gave a unique vision to the society and acted as a great embodiment of culture should leave home for such reasons. He must have left home with a peculiar thought. To do the great work of incarnation one must have a firm footing of thought.

- Ishwar Shakti has taken nine avatars and the tenth avatar of God will be and his name is Kalki Avatar taking that avatar God will make the society virtuous, divine, this is our mythic belief. Revered Pandurang Shastriji says about Kalki Avatar that when God has appeared nine times, we should have faith that He will appear for the tenth time also. To understand the secret of incarnation, when Karma yogis, devotees of the Lord are striving wholeheartedly, when there is a cultural moral divine movement and fighting against materialism and when they are tired, the Lord comes to help them and then destroy the wicked. We have to act by understanding this secret. Then this human race will be divine. Incarnation is not for the karmaless, not for people who are lazy, but for those who put real emotion and honest effort into what they do. It is a false notion that God arrives when materialism increases. The Lord comes to help the Karma Yogis. God does not come for a lazy man without karma but for someone who puts real care and sincerity into their work.

After pointing out those common questions, Researcher has found out their logical and philosophical answers by studying Pandurang Shastri Athavale's philosophy on Dashavatara. Then the researcher made a questionnaire on the same and gathered feedback from the people who had read Dashavatar, a book published by Sat Vichar Darshan Trust that comprises Revered Pandurang Shastri Athwaleji's discourses on Dashavatara. After getting the answers from the people, The Researcher has studied the data in different ways.

The Researcher has developed a questionnaires as per the objectives of the research. Questionnaires is based on the logical query that we have in our minds from the mythological story of each incarnation of Lord Vishnu and in response to that queries there are brief answers according to Pandurang Shastri Athavale's philosophy.

A questionnaire-based survey was used as the primary tool for data collection. The questionnaire was designed with both closed-ended and open-ended questions to obtain a mix of quantitative data and qualitative data. The researcher organized the way information was gathered to make sure to ensure that relevant, authentic, and insightful feedback was gathered from the persons of Gujarat's Junagadh and Porbandar districts who had read Dashavatar, a book published by Sat Vichar Darshan Trust that comprises Revered Pandurang Shastri Athwaleji's discourses on Dashavatara. The data was specifically taken from individuals residing in the Junagadh and Porbandar districts of Gujarat.

The researcher collected data by asking people to suggest other people who could help with the

study, which is known as snowball sampling. In this type of research, where you need to identify particular people who have read the book, snowball sampling approaches are highly effective in collecting the needed data for the research. This is why the researcher chose snowball sampling technique.

For this study, the questionnaire was designed so that every question has four choices for the participants to pick from; In this work, the four possible answers are used as the dependent variables to see how people react, and in order to answer the questionnaire question, the responder must select one of them. The questionnaire has eleven questions, ten questions from each incarnation of Lord Vishnu. In order to answer these ten questions, respondents have four options. Respondents have to choose any one option by tick mark. Lastly, the eleventh question is descriptive, in which the respondent can give his own remark. The questionnaire includes basic information of respondents, such as name, village, taluka, district, and age of the respondent. The questionnaire addresses frequent logical questions arising in our minds from the mythological stories of each incarnation of Lord Vishnu, as well as their logical and philosophical answers based on Pandurang Shastri Athavale's philosophy.

These four options are as below, which is considered as dependent variable.

Option 1:

I completely agree with what Pandurung Shasriji has explained through his studies. The purpose behind the story explained through his studies is very rational and realistic.

If a person selects option 1, it is assumed that he completely agrees.

Option 2:

I very much agree with the explanation given by Pandurang Shastriji, the story explained by him is logically sound. That kind of narrative understanding might be possible.

If a person selects option 2, then it is assumed that he generally agrees and he thinks that maybe this type of narrative understanding is possible.

Option 3:

I agree to some extent with Pandurang Shastriji's explanation and the stories explained by him are thought provoking and debatable. Also should be studied in depth.

If a person selects option 3, then it is assumed that he agrees to some extent.

Option 4:

Due to my religious beliefs I think only mythology should be appropriate. I dont agree with Pandurang Shastriji's logical thinking.

If a person selects option 4, then it is assumed that he disagrees.

The questionnaire is in Gujarati language since it is most suitable for the respondents. The respondents are from Junagadh and Porbandar districts of Gujarat State. Gujarati is the mother tongue of almost all the respondents. After the discussion with the researcher's guide and committee, the researcher has finalized the questionnaire in Gujarati language.

The data the researcher collected for this work included quantitative and qualitative aspects. Therefore, mixed methodologies approach was employed for analysis by the researcher. Descriptive and inferential statistics, using quantitative information, was chosen to look for patterns and test hypotheses. Microsoft excel software is selected for statistical data analysis process. The qualitative side of the research was checked by thematic analysis, to identify important themes and insights. This combination provided the opportunity to interpret the findings in a more comprehensive and balanced way.

Chapter 5

5.0 Result and Analysis

This research aimed to find out how readers have understood the Dashavatara of Lord Vishnu after reading the explanation given by Pujya Pandurang Shastri Athavale. The study is mainly based on the book Dashavatar published by Sat Vichar Darshan Trust. In order to find the answers, the study looked at information provided by 200 respondents. Out of these, 100 respondents were from Junagadh district and 100 respondents were from Porbandar district of Gujarat. Thus, both districts were equally represented. The result of the research is based on ten objective questions and one descriptive question.

5.1 Profile of the Respondents

People who took part in the study represented a wide range of ages. About 28.5 per cent people were between 18 to 35 years of age. About 41% of the people who answered were between 36 and 55 years old. The rest of the group, which is 30.5%, was older than 55 years. This proves that the study included people of all ages, from young to old. Therefore, views of different sections of society were covered. Since both districts had equal number of respondents, the data can be considered balanced from regional point of view also.

5.2 Overall Response Pattern

After analysing all the ten objective questions, The results showed that a large number of the participants showed agreement. This was seen in both districts and in all age groups. Majority of respondents selected Option-1 (complete agreement) or Option-2 (general agreement). Very few respondents selected Option-3 (Partial Agreement). Almost no disagreement response was found. This clearly shows that the explanations given by Pandurang Shastriji were accepted by most of the readers and were understood by them.

5.3 Acceptance of Logical Meaning of Avatars

In case of Matsya, Kurma, and Varaha avatars, more than 80 percent participants agreed with the explanations given in the book. Only a small number of respondents selected partial agreement. No respondent completely rejected the explanation. This shows that readers accepted the idea that these avatars are symbolic and connected with social and cultural change.

For Nrisimha and Vamana avatars also, more than 82 per cent respondents showed complete agreement. The idea that Nrisimha represents courage against injustice and Vamana represents moral reform was clearly understood. Readers did not find these meanings difficult.

In Parashurama avatar, more than 85 percent participants agreed that the meaning of "twenty-one times" refers to removal of corrupt rulers and not killing of any community. This shows that symbolic explanation was properly understood by readers.

For Rama, Krishna, and Buddha avatars, acceptance was still higher. More than 90 percent participants agreed that the explanations given by Pandurang Shastriji were more logical than the common myth-based stories. Readers accepted the ideas related to Rama's behaviour, Krishna's actions against Kansa, and Buddha's renunciation with a clear purpose.

For Kalki avatar, the highest agreement was observed. Above 95 percent participants agreed that God supports those who work for truth and society. This meaning was clearly accepted by almost all respondents.

5.4 Age wise and District wise Results

When responses were compared age-wise, no major difference was found. Young respondents, middle-aged respondents, and elderly respondents showed almost same level of agreement. Similarly, responses from Junagadh and Porbandar districts were also almost same. This shows that the explanation given by Pandurang Shastriji appeals to people of all ages and places.

5.5 Results of the Descriptive Question

The descriptive question asked whether the understanding of Dashavatara changed after reading the book. Almost all paricipants replied that their understanding had improved.

According to many participants, the common view was that, earlier they believed Dashavatara to be only mythological stories. After reading the book, they felt that each avatar has social, moral, and philosophical meaning. Some respondents mentioned that the stories became clearer and more meaningful.

Several respondents specifically mentioned Parashurama's "twenty-one times," Buddha's renunciation, and the meaning of Kalki. According to them, these ideas were understood properly only after reading the book. They also felt that avatars represent stages of social and human development.

5.6 Overall Result

The overall result of the study shows that readers of *Dashavatar* strongly agree with the interpretation given by Pandurang Shastriji. His explanations helped readers to move away from blind belief and think in a logical way. Dashavatara was not seen only as imagination, but as guidance for moral and social life.

The study clearly shows that the interpretation of Dashavatara given by Pandurang Shastri Athavale is logical, meaningful, and suitable for modern society.

5.7 Table of Questionnaire Responses of Participants

Questions	Option-1						Option-2						Option-3						Option-4					
	Junagadh		Porbandar		Overall		Junagadh		Porbandar		Overall		Junagadh		Porbandar		Overall		Junagadh		Porbandar		Overall	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Q-1	82	82	84	84	166	83	14	14	10	10	24	12	4	4	6	6	10	5	0	0	0	0	0	0
Q-2	83	83	82	82	165	82.5	12	12	14	14	26	13	5	5	4	4	9	4.5	0	0	0	0	0	0
Q-3	81	81	80	80	161	80.5	15	15	16	16	31	15.5	4	4	4	4	8	4	0	0	0	0	0	0
Q-4	85	85	85	85	170	85	12	12	13	13	25	12.5	3	3	2	2	5	2.5	0	0	0	0	0	0
Q-5	82	82	83	83	165	82.5	14	14	13	13	27	13.5	4	4	4	4	8	4	0	0	0	0	0	0
Q-6	85	85	86	86	171	85.5	13	13	11	11	24	12	2	2	3	3	5	2.5	0	0	0	0	0	0
Q-7	90	90	91	91	181	90.5	8	8	9	9	17	8.5	2	2	0	0	2	1	0	0	0	0	0	0
Q-8	91	91	93	93	184	92	9	9	7	7	16	8	0	0	0	0	0	0	0	0	0	0	0	0
Q-9	86	86	85	85	171	85.5	10	10	12	12	22	11	4	4	3	3	7	3.5	0	0	0	0	0	0
Q-10	95	95	96	96	191	95.5	5	5	4	4	9	4.5	0	0	0	0	0	0	0	0	0	0	0	0

Chapter 6

6.0 Conclusion

6.1 Summary of the Research Journey

The main purpose of this research was to solve a very common problem in today's society. We all grow up listening to the stories of the ten incarnations of Lord Vishnu, known as the Dashavatar. However, young people today live in a modern world driven by science and logical thinking. When they hear these stories, they often view them as just TV entertainment or imaginary tales. They naturally ask practical questions, such as how a fish (Matsya) or a boar (Varaha) could possibly help human society.

When the older generation cannot give them logical answers, the youth start to lose their connection with our rich ancient traditions. This study aimed to clear up this confusion by exploring the Dashavatar through the brilliant philosophical thoughts of Shri Pandurang Shastri Athavale.

6.2 The Importance of the Translation Work

Pandurang Shastri Athavale did not look at these avatars as just miracles; he explained them as stages of human development and social upliftment. However, his original discourses were given in Gujarati and published in the book 'Dashavatar' by the Sat Vichar Darshan Trust.

A major and original contribution of this thesis was translating these profound Gujarati discourses into simple English. This was a very important step because it breaks the language barrier. Now, people who do not know Gujarati can easily read, understand, and appreciate the logical meaning behind our mythological stories.

6.3 Survey Findings and Reader Acceptance

To prove that these logical explanations actually help people in real life, the researcher conducted a proper survey. Using a questionnaire, feedback was collected from 200 people across the Junagadh and Porbandar districts who had already read the book. The data was collected from people of all age groups, making the results very balanced and trustworthy.

The results clearly showed that readers strongly accepted the logical approach:

Early Avatars: For the Matsya, Kurma, and Varaha avatars, more than 80 percent of the participants completely agreed with the logical meanings. They easily understood that these avatars represent symbolic social and cultural changes.

Middle Avatars: Over 82 percent of the readers agreed with the explanations for the Nrisimha and Vamana avatars. They clearly understood that Nrisimha stands for courage against terrible injustice, and Vamana stands for deep moral reform.

Parashurama Avatar: Over 85 percent of the participants agreed with the logical meaning of Parashurama removing Kshatriyas "twenty-one times." They understood this meant the removal of corrupt and bad rulers, not the killing of a whole community.

Rama, Krishna, and Buddha Avatars: More than 90 percent of the readers found the explanations for Rama, Krishna, and Buddha much more logical than the common myth-based stories.

Kalki Avatar: The highest agreement from the survey was for the Kalki avatar. More than 95 percent of the people agreed that God supports and comes to the rescue of those who work hard for truth and society, rather than coming for lazy people.

6.4 Final Impact

The descriptive part of the survey showed a beautiful shift in the readers' minds. Many readers admitted that before reading the book, they thought the Dashavatar stories were just myths and magic. After reading Pandurang Shastriji's explanations, they realized that every single avatar has a deep social, moral, and philosophical purpose.

In conclusion, this research proves that ancient Indian wisdom is highly relevant to the modern generation when it is explained with logic and reason. Shri Pandurang Shastri Athavale’s thoughts successfully bridge the gap between ancient beliefs and today's scientific mindset. By translating this work and studying the positive reader response, this thesis confirms that the Dashavatar is not just an old storybook, but a powerful, living guide for moral and social life.

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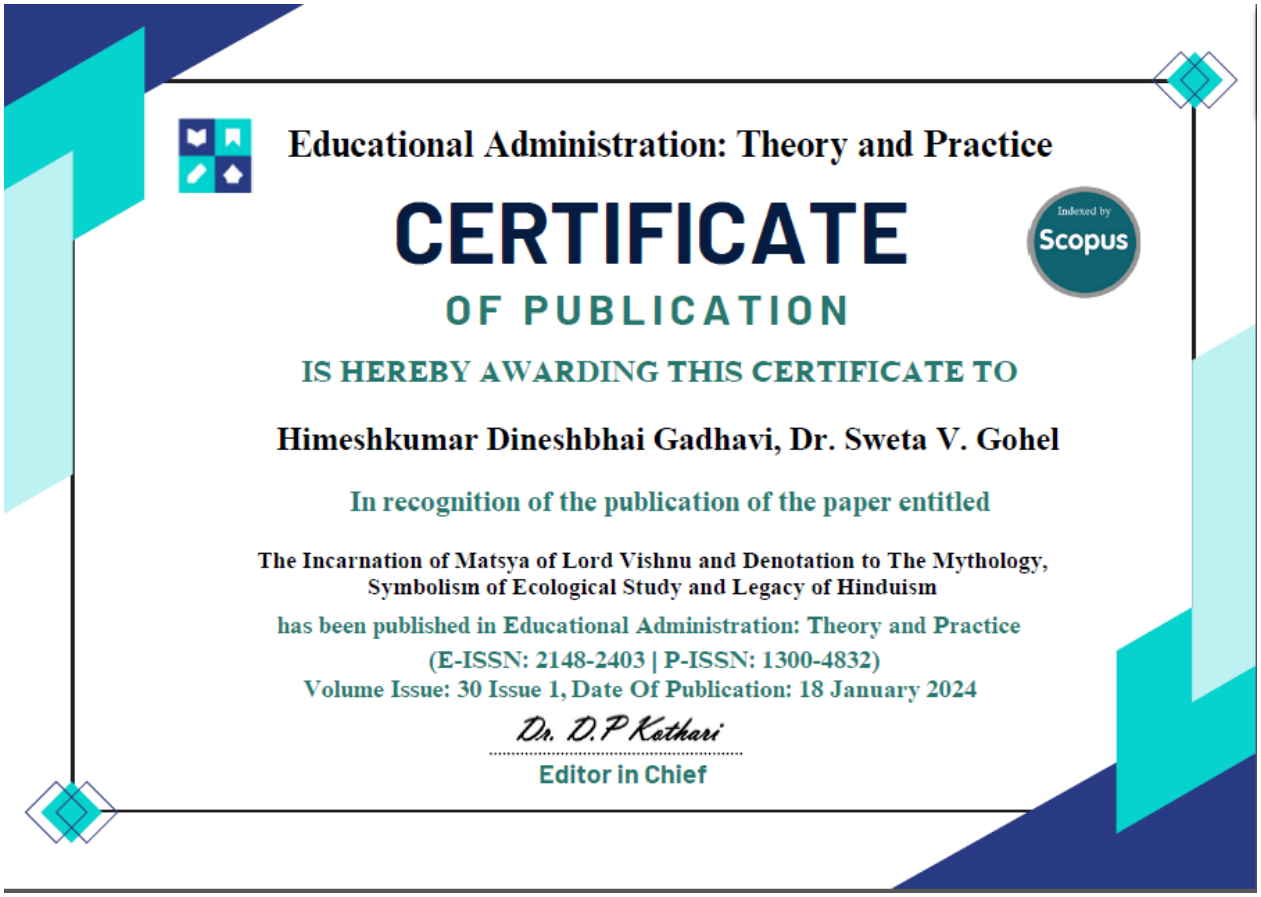

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The Incarnation of Matsya of Lord Vishnu and Denotation to The Mythology, Symbolism of Ecological Study and Legacy of Hinduism

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ABSTRACT

Matsya, recognized as the first avatar of Lord Vishnu—one of the most significant deities in Hindu mythology—holds deep mythological and spiritual importance. This incarnation takes the form of a fish and symbolizes protection and preservation, fundamental themes within the Hindu worldview. The broader concept of avatars in Hinduism reflects the belief that divine beings periodically descend to the earthly realm to guide and protect humanity, particularly in moments of moral decline or existential threat. Matsya emerges at such a crucial juncture, representing the divine's response to chaos and disorder by re-establishing cosmic balance. Beyond being a simple tale of a god assuming the form of a fish, the Matsya narrative conveys profound philosophical ideas. It underscores the centrality of Dharma—the moral and ethical path—and highlights the repetitive and cyclical nature of the universe, where destruction often precedes renewal. The myth of Matsya ultimately serves as a poignant reminder of life's impermanence and the indispensable role of divine intervention in ensuring the survival and continuity of righteous order in the world.

Keywords: Matsya, Dharma, Hinduism, Protection of Humanity, Temporality of life

Introduction:

The legend of Matsya is intricately tied to the story of King Manu, a central figure in Hindu mythology who is often considered the first human and the progenitor of the human race. Manu ruled during a time when the moral fabric of the world was deteriorating, and a great catastrophe loomed on the horizon. Despite the era's decline, Manu remained steadfast in his commitment to dharma, known for his wisdom, righteousness, and devotion. His destiny changed profoundly when he received a divine warning about an imminent deluge that would annihilate all forms of life. This warning came in a mystical encounter during his daily river rituals, where he discovered a small, vulnerable fish asking for protection. Unbeknownst to him at first, the fish was actually Lord Vishnu in his Matsya avatar. The fish disclosed the truth about the forthcoming flood and urged Manu to construct a massive boat capable of carrying the seeds of all plant life and a pair of every animal species to preserve creation. As the great flood submerged the earth, Matsya appeared in a magnificent, larger form and led Manu's boat through the turbulent waters, steering it safely until the danger had passed. This divine act not only safeguarded Manu but also ensured the continuity of life on Earth. The story of Matsya is a rich allegory emphasizing the values of foresight, faith, and the essential role of divine guidance in times of crisis. It also reinforces the cyclical nature of destruction and renewal, a key theme in Hindu cosmology.

The Legend of Matsya and the King Manu:

The Matsya avatar holds profound symbolic significance, both within Hinduism and in a broader cross-cultural context. The fish, as a symbol, is found in numerous world traditions, often associated with fertility, abundance, transformation, and the mysterious depths of life. In the Hindu context, Matsya not only reflects these themes but also serves as a powerful link between the mortal world and the divine, highlighting the divine's ability to

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Examining Darwin's Theory Of Evolution In Comparison To Lord Vishnu's Dashavatara In Puranas

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Abstract:
The Vedas and Puranas serve as foundational texts for Hindu law and spiritual philosophy, with the Puranas being a vast collection of Sanskrit scriptures that encompass a wide range of subjects, particularly mythological stories, legends, and traditional lore. Many of these texts are dedicated to major Hindu deities such as Vishnu, Shiva, Brahma, and Adi Shakti. The Puranic corpus includes 18 principal Puranas and 18 subsidiary Puranas. Among them, the Vishnu Purana holds special significance for its detailed accounts of Lord Vishnu and his incarnations. This research paper presents a comparative study of two distinct worldviews on the origin and development of life: Charles Darwin's scientific Theory of Evolution and the mythological narrative of Lord Vishnu's Dashavatara, as outlined in the Vishnu Purana. The Dashavatara describes ten divine incarnations through which Lord Vishnu restores balance and order in the cosmos during different epochs of turmoil and transition. This study explores how Darwin's theory, grounded in natural selection and adaptation—first expounded in his seminal work "On the Origin of Species"—explains the diversity of species through a gradual, scientifically verifiable process of change over time. Conversely, the Dashavatara presents a theological framework where divine intervention shapes the trajectory of life on Earth. Despite the fundamental differences in approach—one empirical and the other mythological—both narratives trace a developmental sequence beginning with aquatic life and culminating in advanced human forms. In doing so, they offer profound insights into the human understanding of existence, evolution, and cosmic purpose. By examining these two traditions side by side, the paper highlights the intellectual richness and cultural diversity that shape how civilizations have sought to explain the origins and progression of life, be it through science or sacred story.
Key Words: Principal Puranas, Subsidiary Puranas, On the Origin of Species, Vishnu-Purana, Theory of Evolution

INTRODUCTION:

This paper presents a comparative analysis of two distinct yet intriguingly parallel perspectives on the origin and evolution of life: Charles Darwin's scientific theory of evolution and the mythological concept of Lord Vishnu's Dashavatara from Hindu tradition. Darwin's theory, grounded in empirical science, explains the diversity of life through the mechanism of natural selection—where species evolve over time by adapting to their environments and passing on beneficial traits. His hypothesis, first articulated in On the Origin of Species, emphasizes gradual biological changes shaped by variation, competition, and environmental pressures. In contrast, Hindu mythology offers the Dashavatara narrative, which outlines ten divine incarnations of Lord Vishnu, each appearing in different eras to restore cosmic balance and uphold dharma. These avatars range from aquatic beings to fully evolved human forms, symbolically reflecting a progression of life through various stages. This study seeks to examine the divergent frameworks of evolution presented in science and mythology, highlighting how Darwin's evidence-based model contrasts with the theological and philosophical symbolism found in the Dashavatara tradition. By juxtaposing these two worldviews, the paper aims to explore the broader human quest to understand the origins and complexity of life through both rational inquiry and spiritual reflection.

Research Objective of the Study

The primary objective of this research paper is to explore the intriguing parallels between Darwin's Theory of Evolution and the concept of Dashavatara—the ten incarnations of Lord Vishnu as described in Hindu scriptures. The study seeks to investigate whether Darwin's evolutionary framework may, consciously or subconsciously, align with or be inspired by the symbolic progression found in the Dashavatara narrative. By examining this correlation, the paper aims to understand how ancient mythological ideas might reflect a deep intuitive understanding of biological and cosmic development, long before the advent of modern science.

Research Questions

- How does each incarnation (Avatar) of Lord Vishnu, as mentioned in the Puranas, correspond to the evolutionary stages and common ancestry of all living beings as proposed in Darwin's theory of evolution?

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Lord Vishnu's Ten Incarnation in Indian Tradition & Culture and Its Evolutionary Significance from Myth to Science a review

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This paper is reviewed on basis of following papers

1. Miss Prajna Panda (2021), Various Incarnations of Lord Vishnu As Depicted in Indian Tradition & Culture, The Journal of Humanities, Vol.11 No.2 July-December 2019
2. Lajja Bipin Bhatt (2021), Iconography of Vishnu (Ten Incarnations) : Evolution of Life, Rajasthan History Congress, Vol-35, September 2021
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Abstract

In Indian tradition and culture, there are stories about Lord Vishnu appearing on earth in different forms, known as the ten incarnations or 'DASAVATARA' of Lord Vishnu. Lord Vishnu appears in different forms whenever there is a need to protect and maintain the Vedic principles and culture, or to bring back the religion and culture. This can happen when new life is created on Earth or when there is a difficult situation. Lord Vishnu came to destroy evil forces and bring back goodness in the world. He showed the different phases of how humans evolved, starting from living in water, then becoming creatures without backbones, then creatures with backbones, and finally becoming modern humans. He also helped in freeing the soul, all based on a person's good actions and merits. The concept of DASAVATARA refers to the ten different forms that Lord Vishnu, a deity in Hindu mythology, has taken. In order to better comprehend the mythology behind this, it can be helpful to evaluate it from a scientific perspective. Every story of Lord Vishnu's ten incarnations, known as DASAVATAR, has scientific significance.

Introduction

YADAA YADAA HI DHARMASHYA, GLAANIR BHAVATI BHAARATA,
ABHYUTTHAANAM ADHARMASYA, TADAATMAANUM SRUJAAMYAHAM.

Geetaa IV/7

Meaning: Whenever there is decay (depletion) of Dharma and rise of Adharma, then I (Krushna – Bhagawaan) embodymyself, O'Bharat (Arjuna).

After looking closely at the text, we can understand that Dharma means doing the right thing, which helps a person to grow and succeed. On the other hand, Adharma is what hinders this growth and progress. Usually, when Adharma appears, it stops a person's growth. This growth is when cosmic Intelligence naturally becomes a part of them. Dharma, which is often associated with religion, actually means the basic principles. Dharma comes from a word in Sanskrit called 'Dhru'

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How to be ATMA NIRBHAR BHARAT: A valuable lesson to learn from Shri Pandurang Shashtri Athawale

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ABSTRACT

Today, the whole world is threatened by a global war, which will have a big impact on the Indian economy. It will upset everyone in the world. The economies of many countries will be upset. The money that the government collects and how much people earn will have a big impact on all the world's economies. Countries around the world are working to solve this tough problem. The Indian Government is also very committed to this. Prime Minister Shri Narendra Modi asked everyone in the country to be a part of the "Self-reliant India Mission. " Therefore, being self-reliant is really important right now because the government doesn't have a lot of money and has a lot of financial responsibilities. It's the big topic of conversation today. This paper talks about some experiments done by a reverend. Pandurag Shastri Athavle, also known as Dadaji, had a big effect on society with his experiments. We can use these ideas today to make India self-reliant.

Keywords

Atma-Nirbhar, Self-reliance, Swadhyay Movement, Rev. Pandurang Shastri Athavle, Prayog, Yogeshwar Krishi, Matsyagandha, Shri Darshanam, Yagna, Goras

Introduction

Today, the entire world is at risk of a global war. It will have a big effect on the economy of the entire country. The money the government gets and how much people earn will be affected a lot in all the countries. The fear of a world war has affected businesses and led to lower incomes for households. This has caused the government to make less money from taxes and spend more money on healthcare and law enforcement. It has also affected how investors feel and has hurt both the industry and the government. Overall, the way people spend and save money has had a big effect on economies. All the countries are looking for an answer to this huge problem.

In India, Revered Pandurang Shastri Athavale has shown a way for self-reliant society through experiments for the last 70 years. If we study these experiments carefully, we can find a solution for creating an independent society, which is important for all economies in the world right now. This paper tries to explain some experiments and suggests that they could help solve problems caused by the threat of a global war.

Swadhyay means studying and understanding our self. A thorough study of our self. Revered Pandurang Shastri Athavale was a very important and respected person. He was a spiritual leader and also did a lot to help people in the community. He was the founder of Swadhyay Parivar (family) in 1954. Swadhyay became a big change in Indian society, almost like a revolution. He is called Dadaji. Dadaji says that our existence comes from God, who is the most important part of who we are. Always remembering that there is a divine presence within us helps us to feel dignified and we start to love and respect ourselves.

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Rational study of Dashavatara according to Shri Pandurang Shashtri Athavale

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Abstract

What is an avatar? What should be the background for that? When and why is divine power realized? How important is Dashavatar in the upliftment of human culture in relation to the tradition of human culture? This type of logical and philosophical understanding of Lord Vishnu's ten incarnates is given by Pandurang Shastri Athavale in his discourses, and the Sat Vichar Darshan Trust has published a Gujarati book, 'Dashavatar,' containing his discourses. According to Pandurang Shastri Athavale, the Sanskrit language has a deep meaning, and we must grasp the allegory behind the sentences. In this paper we will explore some important incidents of Dashavatara and try to understand the rationale behind them according to Pandurang Shastri Athavale.

Introduction

Ten incarnations of Lord Vishnu Known as Dashavatara, it is mentioned in various Puranas, the Bhagavad Gita, and other ancient Indian literature. Ten incarnations are mentioned in the Varahapurana. Which are respectively represented as follows. These ten incarnations are Matsyavatara, Kuramavatara, Varahavatara, Nrisimavatara, Vamanavatara, Parasuramaavatar, Ramaavatara, Krishnaavatara, Buddhaavatara, and Kalkiavatara. The Padma Purana also mentions ten incarnations of God. Matsya, Kurma, Varaha, Narasimha, Vamana, Parashuram, Sriram, Balaram, Buddha, and Kalki. Similarly, the Padmapurana Uttarkhand also mentions ten incarnations. The above list of ten avatars of Padmapurana is the same.

Pandurang Shastri Athavale, frequently referred to as Dada, is a philosopher and social reformer. He is credited with founding the Swadhyay Movement. Pandurang Shastri Vaijnath Athavale, who is no longer with us, was noted for his deeply touching discourse on the Srimad Bhagavad Gita and Upanishads. After all, he wanted to encourage his followers to spread Geeta's concepts throughout society. Pandurang Shastri Athavale has given logical and philosophical understanding of Lord Vishnu's ten incarnates in his discourses. And the Sat Vichar Darshan Trust has published a Gujarati book, 'Dashavatar,' containing his discourses.

Matsyavatara

There are two theories for the fish incarnation: One is that Lord Manu was doing penance by the river. There came a fish to his shelter. Manu placed it in a bowl. The fish started getting bigger day by day and put it in a bucket. As it grew bigger, it was placed in a well. Then In the lake and when bigger, put it in the sea. As he went, the fish said: "You are my patron, so call me whenever you need. I will help you when you are uncomfortable."

Once it rained hard and the deluge occurred, water was everywhere! Everything was flooded. In this rain, Manu was going in a boat with four Vedas and the fish came just as the boat

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FEMININE METAPHOR OF RIVERS IN HINDU MYTHOLOGY

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ABSTRACT:
Rivers are considered feminine in Hindu mythology because they represent the caring, life-giving, and purifying attributes that are typically connected to the feminine divine. Like a mother feeds her offspring, rivers provide water for drinking, farming, and daily activities, sustaining life. This role in maintaining life is strongly related to the idea of Shakti, the feminine creative power that Hindu philosophy holds in high regard. In both scripture and practice, many rivers—including the Ganga, Yamuna, and Saraswati—are revered as goddesses and are personified. These river goddesses are regarded as strong deities with unique personalities, backstories, and spiritual importance; they are not only symbolic. Rivers are often invoked for their blessings in hymns and described in maternal terms in the Vedas and other religious scriptures. Their association with feminine energy and abundance is further strengthened by the fact that rivers provide fertility to the land, allowing crops to flourish and civilizations to flourish. They are also thought to have purifying properties that can help the soul on its path to emancipation (moksha) and wash away sins. The feminine ability to give birth and restore life is similar to this transforming, cleansing role. All things considered, Hindu mythology's feminine depiction of rivers reveals a profound cultural and spiritual understanding of their essential function in the material and spiritual worlds.

KEY-WORDS: FEMININE IN HINDUISM, FEMALE ENERGY, CREATION, SPIRITUALITY, CULTURE.

Symbol of Life-giving Power: Like a mother tends to and nurtures her offspring, rivers are seen as potent emblems of life-giving energy because they support agriculture, replenish the ground, and maintain entire ecosystems. This essential, nurturing function closely resembles the attributes of Shakti, the feminine concept in Hindu philosophy that stands for the universe's sustaining and creating force. Ganga Mata, or "Mother Ganga," is the name of one of the most revered examples. She is worshiped for her heavenly power to wash away sins and feed all living things on a spiritual and physical level. In Hinduism, rivers are revered as maternal forces, which is reflected in her heavenly status.

Association with Goddess: Many rivers are explicitly linked to certain goddesses or heavenly feminine forms in Hindu mythology, which serves to further emphasize the rivers' feminine identity. Rivers like the Ganga, Yamuna, and Saraswati are revered as sacred deities with unique characteristics and mythological stories rather than just being natural water bodies. Yamuna, who is thought to be the sister of the death deity Yama, is revered for her